

## **The Way to Peace: A Buddhist Perspective on Conflict Resolution with Reference to the Post Easter-Attack Context of Sri Lanka**

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### **Introduction**

Buddhism has usually regarded as a teaching which is based on non-violence and peace. The discussion of peace is much needed one in the contemporary world because people experience violence through wars. Conflicts and violence occur in a larger scale form due to political crisis and economic injustice would be more harmful. Even Sri Lanka faced this type of a situation for 30 years. And with the recent Easter-Attack the importance of this study has been valued. This study focuses on the Buddhist response of peace and this examines the causes of violence along with solutions on the way to prevent from violence. The Kosambiya Sutta is used as a main material for this study. Other than that, this study gives an analysis on the potentiality of Buddhism in conflict resolution in the contemporary world.

### **Purpose and Background**

The research problem of this study is to examine whether Buddhism can present a solution to the contemporary violence and wars. The objectives of this study are to inspect the Buddhist perspectives that can be used to conflict resolution and to examine how Buddhist principles can be used to prevent from violence that occurred in Sri Lankan context after the April 21st Easter-Attack. Although there are studies on Buddhist principles on peace-building and non-violence, there are no enough evidences on the studies that have done with reference to the post Easter-Attack context. Therefore, this study can be considered as a new one.

### **Methodology**

Textual analysis has used as the methodology of this study along with the analytical and comparative methods. Finally the findings are philosophically analyzed.

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## Results and Discussion

This study examines the fundamental principle of the Buddha which can be used to peace-buiding and peace-keeping. Need for security is one of the fundamental psychological drives. The Buddhist doctrine of non-violence (ahimsā) is used in this study in order to highlight what the Buddha emphasized instead of violence. The Buddha denounced violence and asked his followers to cultivate and practice non-violence towards all the sentient beings. This sublime principle is accompanied with two other principles. They are loving-kindness (mettā) and compassion (karunā). The Buddha he himself exemplary showed how to spread peace and good-will among all the beings without any discrimination. He also stated that one becomes a noble person only when he becomes a person who is harmless to all the beings.

In the Kosambiya Sutta, the Buddha has mentioned about quarrelling, throwing sharp words at each other, disputes among each other should be eliminated. And the Buddha has mentioned that unity, friendliness and love for each other will be the best way for conflict resolution.

The Buddha has stated on two types of causes of violence and conflicts: internal and external causes. The Buddha stressed that when one avoids harm, then that person gets happiness. When one acts in a contradictory way to this that becomes the causes for the conflicts and violence. According to the Buddha, one should take oneself into account and should not harm others. Violence in the means of physical or verbal harm is taken as the causes for conflicts. The Buddha has mentioned in the Dhammapada that, 'all fear death, none are unafraid of sticks and knives, seeing yourself in others, don't kill don't harm'.

When it comes to the internal causes of violence, it can be stated that the inner mind function reflects through the violence and injustice as the profound causes of conflicts lies in the internal find function of every being. Conflicts arise because people make negative responses which are lead to conflicts, form the negative standing of the mind. This negative standing of the mind is a normal one as feeling fear, hate, anger and dislike would be taken as a natural response. The Four Noble Truths in Buddhism is one of the responses of the Buddha which leads to a peaceful existence and to eliminate conflicts and violence. The Buddha admired peace which is gained by peaceful means and the Buddha has introduced a holistic framework for peace.

In the post Easter-Attack context, what Sri Lanka needed is the non-violence concept. Without ignoring and act violently towards other religions is not what the Buddha has admired. The Buddha has addressed that violence leads to destruction. When re-building the country, after the Easter-Attack, every citizen needs to adhere to this non-violence concept and the other principles that have

mentioned above in order to re-establish peace and harmony among all the citizens in the country.

## **Conclusion**

The Buddha used several ways to peace-building framework. The principle of Dependent Origination, open communication and participatory decision-making among social institutions are being used by the Buddha when stressing on peace. The Buddha emphasized on an 'inner revolution' which can be done by every human being to maintain peace and non-violence that is driven from one internal behavior. The Buddhist principle of non-violence can be used to re-examine what Sri Lanka is needed after the Easter-Attack. The violence situations that will happen as results of the Easter-Attack can be eliminated by referring Buddhist non-violence principles.

**Keywords:** Peace, Buddhist Teachings, Non-violence, Conflict Resolution, Kosambiya Sutta

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